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REPORT OF THE

Religious Education Committee of the Central  
Advisory Board of Education in India, 1945,  
together with the decisions of the Board  
thereon

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## PREFACE

The Central Advisory Board of Education at their tenth meeting in January 1944, while considering the Memorandum on Post-war Educational Development, appointed a committee under the chairmanship of the Right Rev. G. D. Bärne, to examine the desirability and practicability of providing religious instruction in educational institutions. This Committee presented its Report to the Board at their eleventh meeting held in Karachi in January 1945. The Board at the time noted that the Committee had not been able to arrive at any agreed decisions and decided that they should continue their investigation and present a further report at the next meeting of the Board. Accordingly, the Committee reconsidered the whole matter and presented a further report, which was placed before the Board by the Chairman of the Committee, Right Rev. the Bishop of Lahore, at the Twelfth Meeting of C. A. B. of Education held at Mysore in January 1946. In so doing he made necessary references to the interim report presented by the Committee in 1945.

The Board carefully considered the views of the reconstituted committee and noted that their conclusions showed a wide divergence from those of the interim report. The views expressed in the course of the discussion of the report, were by no means unanimous. While some members felt that the teaching of religion should be restricted exclusively to broad moral and ethical principles, others held that denominational teaching constituted the essence of religious instructions and must be provided for in schools if the spiritual needs of children as well as the wishes of their parents are to be satisfied.

There was general agreement that there are formal religious truths which are of the nature of information, and can be added to a scholar's stock of knowledge through instruction, but on the other hand there are religious truths equally if not more important which cannot be inculcated through academic machinery but can only be imbibed through inspiration and example. Apart, however, from the acceptance of such general principles there was no agreement as to the desirability or feasibility of providing for a common and agreed syllabus of religious instruction, and in view of the apparently insuperable difficulties in this connection the Board came to the conclusion that the State, concerned though it must be to ensure a sound spiritual basis of education for all children, cannot take on itself the full responsibility for fostering the teaching of formularies distinctive of particular denominations.

After fully considering all aspects of the question, the Board resolved\* that while they recognise the fundamental importance of spiritual and moral instruction in the building of character, the provision for such teaching, except in so far as it can be provided in the normal course of secular instruction, should be the responsibility of the Home and the Community to which the pupil belongs.

\*N. B.—One member of the Board was however of the opinion that it was desirable to impart religious instruction to the children of such parents who demanded it and that this education should be given ordinarily and regularly in State schools. Provinces or Governments concerned should decide whether the cost in this connection should come from State funds or from other sources.

**Report of the second meeting of the Committee of the Central Advisory Board of Education appointed to consider the question of Religious Instruction in Educational Institutions.**

1. At the Eleventh meeting of the Central Advisory Board of Education, held at Karachi, in January, 1945, the Rt. Rev. the Bishop of Lahore, the Chairman of the first committee appointed to consider the question of religious instruction in educational institutions in India, presented to the Board an interim report setting out the results of the Committee's deliberations. (Annexure I). The Board noted that the Committee had not been able to arrive at any agreed decisions on some of the most important issues. In view of the importance of the subject, the Board felt that the Committee should be asked to pursue the matter further and it was, therefore, decided that that the Committee, with such additions to the membership as the Chairman of the Board might think it desirable to make, should continue their investigations and submit their report at the Board's next meeting. To this end the Committee were strengthened and reconstituted. As finally constituted, it consisted of the following members :—

1. The Rt. Rev. G. D. Barne, C.I.E., D.D., V.D., Bishop of Lahore (Chairman).
2. Dr. Sir Ziauddin Ahmad, C.I.E., D.Sc.; Vice-Chancellor, Aligarh Muslim University.
3. Rajyaevapravina Dr. C. V. Chandrasekharan, M.A. (Oxon.), F.R.H.S.
4. Khan Bahadur Dr. M. Hasan, M.A., D.Phil. (Oxon.), Bar-at-Law, Vice-Chancellor, Dacca University.
5. Dr. Amaranatha Jha, M.A., D.Litt., F.R.S.L., Vice-Chancellor, Allahabad University.
6. Rajkumari Amrit Kaur.
7. Khan Bahadur Shah Alam Khan, M.A., LL.B., Director of Public Instructions, North-West Frontier Province.
8. The Hon'ble Pir Illahi Baksh Nawazali, Minister for Education, Sind.
9. Mr. Sri Prakasa, B.A., LL.B. (Cantab.), Bar-at-Law.
10. Sir S. Radhakrishnan, M.A., D.Litt., LL.D., Vice-Chancellor, Benares Hindu University.
11. Mrs. Renuka Ray, B.Sc. Econ. (Lond.).
12. Sardar Bahadur Sardar Ujjal Singh, M.A., M.L.A. (Punjab).
13. Dr. John Sargent, C.I.E., D.Litt., Educational Adviser to the Government of India.
14. Dr. D. M. Sen, M.A., Ph.D. (London), Deputy Educational Adviser to the Government of India, (Secretary).

2. The Committee met at New Delhi on the 22nd October 1945 under the Chairmanship of the Rt. Rev. G. D. Barne, Bishop of Lahore. The following members were present :—

1. Rt. Rev. G. D. Barne.
2. Dr. C. V. Chandrasekharan.
3. Khan Bahadur Dr. M. Sasan.
4. Rajkumari Amrit Kaur.
5. Khan Bahadur Shah Alam Khan.

6. Mrs. Renuka Ray.
7. Sir S. Radhakrishnan.
8. Dr. D. M. Sen (Secretary).

The following members were unable to attend :-

1. Dr. Sir Ziauddin Ahmad.
2. Dr. Amarnatha Jha.
3. The Hon'ble Pir Ilahi Baksh Nawazali.
4. Mr. Sri Prakasa.
5. Sardar Bahadur Sardar Ujjal Singh.
6. Dr. John Sargent.

3. The terms of reference of the Committee remained the same as those for the original Committee. The task of the reconstituted Committee, therefore, lay chiefly in the re-examination of the issues raised at the first meeting and in placing before the Board more definite and complete recommendations in regard to the line of action, if any, to be taken in the matter of religious education in schools.

The agenda, accordingly, remained unchanged. This and other connected papers circulated to the members of the Committee are set out in the Annexures I and II.

4. A number of relevant notes and papers were laid on the table for ready reference by members.

5. The Chairman opened the proceedings with a brief statement on the considerations that led to the re-examination of the question of religious instruction in educational institutions of the country. He pointed out the difficulties that confronted the first meeting and suggested that the entire problem be tackled afresh.

6. The two main issues as set out in item 1 of the agenda, viz., whether it was desirable to make provision for religious instruction in educational institutions, maintained or aided out of public funds, and whether this should form an integral part of the approved courses of studies and be provided for in the regular time-table were taken up for discussion. The Committee recognised that a sound education involves the all-round development of the individual and therefore training in character and morals must necessarily form an integral part of any worthwhile scheme of education. It was stressed that there were essential values of life which were not catered for by the mere training of the intellect. The exaggerated emphasis on material values in modern life could be offset only if spiritual values were given their right place in an educational institution. The Committee were convinced that in planning to 'plant men' of the quality the Board had in view the national system must strive for an educational environment which would help the youth of India to acquire a broad and balanced outlook on life. The Committee thought that while utilitarian type of training might aim at fitting an individual to fulfil his economic functions in the form of social organisation in which he lives, it may tend to starve that spiritual side of his nature which is the true bond of union between him and his fellow men. It was therefore emphasised that a national and liberal system of education must ensure this very broadening and strengthening of human sympathies and of the real understanding of men and of society. Recent events seem to suggest that world

opinion is veering round to the realisation of the urgent necessity of fostering spiritual and moral values as an integral part of true education. A merely secular education divorced from ethical and spiritual principles would, in the opinion of the committee prove barren in the end as it would fail to meet the craving of the present generation striving to build for the future of mankind.

7. The Committee considered it important to define, as clearly as possible, the form that religious instruction should take, and the content and nature of the courses. The main question, in brief, was—Should religious or moral education consist of instruction in ethical and moral principles common to all religions—in the fundamentals or bed-rock of all religious systems as it were; or should it be based on the tenets and teachings peculiar to different religious denominations? The answer to this question would largely determine the major issues involved. If an "agreed syllabus" were adopted, the Committee felt that no objection could reasonably be raised against the providing of adequate facilities for its implementation in State schools. Opinion was general that moral education in State schools should not include teaching in accordance with the dogmas and traditional theologies of different religious sects. Spiritual and ethical teachings of so broad a character as to include the essential principles common to all religions should be incorporated in the religious instruction to be imparted in schools. That teaching of the fundamental principles should be supplemented by examples of the lives and work of all great men who have helped to build up the religious ideals of the world. In fact, at later stages of education, a course in comparative religions would be of value in inculcating that toleration and large understanding which should be one of the main aims of moral training. It was considered both desirable and practicable to formulate an "agreed" syllabus based on the lines indicated. The "agreed syllabus" the Committee thought could form an integral part of the school curriculum.

8. Khan Bahadur Shah Alam Khan and Dr. Hasan, however, disagreed with this view. While agreeing that education in the principles on which all religions were based was desirable they felt it would not be adequate to meet the requirements of the present situation—at any rate, the particular requirements of Mussalmans. They claimed that doctrines and dogmas peculiar to the various faiths should constitute an *essential* part of religious teaching in schools and that the provision of corresponding facilities should be a responsibility of the State.

The general opinion, however, was categorical that conditions in this country, where so many different religions exist, would aggravate the present situation if dogmas of different sects were introduced in school instruction. The provision of facilities for the teaching of denominational religions, the Committee apprehended, may add seriously to administrative difficulties and may even help to accentuate rather than mitigate existing communal differences. Bearing these factors in mind, the Committee could not see their way to recommend that the State should take upon itself the administrative and financial responsibility of providing facilities for religious instruction of a denominational character. It would be well-nigh impossible to evolve an "agreed" syllabus, which would adequately incorporate the numerous doctrines and dogmas of so many divergent religious bodies and sects. It was also apprehended

that the demand on schools by way of staff, inspection arrangements, syllabus and text-books, time-table etc., for instruction in several religions would prove to be too exacting. As prevailing tendencies indicate, it might even become necessary to recognise and meet not only the religious demands of the various communities but of the various sects of any one community. Dogmas, in most cases, the Committee were constrained to admit, tend to encourage fanaticism, and as such should be eschewed in any religious and moral training in Government Schools. It was, therefore, emphasised that while the State should provide for instruction in the fundamentals of all religions, the home and the community should be held responsible for instruction in the application of these principles with reference to any particular religion and its tenets and dogmas.

9. The dissenting members held the view that denominational dogmas should form an essential part of moral instruction, and that the state should discharge financial and administrative responsibility in this respect. They stressed the fact that educational and cultural standards of the average home in India were so unsatisfactory that they could not be expected to discharge the function of imparting religious education to children efficiently. Both the poverty and the ignorance of parents would naturally militate against the providing of the right type of religious education in the majority of homes. As for the community, the *madressahs* and *maktabs* and *pathshalas* provided by them were generally so ill-equipped, from the educational point of view in particular, that they should as early as possible be abolished. Even, in regard to the religious aspect of the instruction in these Institutions, it could not be denied that, more often than not, the spiritual value of the instruction given therein was but negligible. They have, in some cases, been instrumental in fostering fanaticism and intolerance. The old-fashioned and unenlightened *mullahs* and *pandits* and *granthis* must be placed and trained teachers with a liberal outlook if any benefit is to be derived from religious instruction in schools. Religious education, including in tenets and dogmas, should be the concern of a body which can adequately administer and supervise the details involved. There should be adequately trained teachers for approved courses of instruction. The members made it clear that they were opposed to denominational institutions as such, but if the State did not provide for instruction in the tenets of their faith, they and the majority of their community would be compelled to send their children to denominational schools, where they would be able to avail themselves of the provision for religious instruction in their own creed. They, however, did not view this alternative with favour, as they were fully conscious of the present shortcomings of the denominational schools.

Opinion, however, was general that—

(i) with the growing urge for a sound education, of which now there is increasing evidence and with the introduction of a universal system of basic education throughout the country, it would not be very long before the average home would be in a position to attain a reasonable standard of education and culture. It would then, not be expecting too much from the home and the parents to look after the religious instruction of the children in an average manner.

(ii) Schools maintained by any community on denominational lines, under the new system, contemplated in the Central Advisory Board's Report on Post-War Educational Development in India, would have no other alternative than to raise their standard of efficiency, by way of staff, management, courses of study, etc., in order to earn recognition by the State. In the circumstances, on educational grounds, one need have no hesitation in selecting a denominational school for his children.

(iii) Although it was likely that the poorly educated *mullahs* and *panvlts* would be allowed to continue for some time to come, at any rate and that the teaching of religion might not come up to the requisite standard, it was apprehended that the various communities might not be prepared to accept Government as censor on their deepest beliefs and convictions. The incident of the 'Satyarth Prakash' and the Sind Government was cited in this context.

On consideration of various issues raised, the Committee arrived at the following conclusions, which in their opinion should meet the requirements of the present situation :—

(i) That in State schools, provision for teaching in accordance with the tenets of different religions may be made by the community concerned if there is a demand on the part of parents and guardians. But expenditure incurred on this account shall not be met from public funds.

(ii) That if this opportunity is availed of, the teachers employed for the purpose will conform to the minimum requirements regarding the qualifications and conditions of service for the other teachers employed in the institution.

12. Dr. Hasan and Khan Bahadur Shah Alam Khan, however, maintained that provision of facilities for teaching according to the tenets of different religions should not only be "permissible", but "obligatory" on the State and that the latter should be responsible for financing it. They have submitted notes containing their views which are appended.

Opinion, however, was unanimous that every school should begin their daily routine of work with a short period of meditation. During this period the entire school should assemble together.

13. The Committee then proceeded to consider item 5 of the agenda, *viz.*, the best means of implementing their recommendations with regard to religious and moral teaching at the various stages of education in State-provided, State-aided and recognised institutions. It was decided that the Central Advisory Board be requested to set up a separate committee to investigate the matter.

14. With regard to minimum qualifications, training and other conditions of service for teachers imparting religious instruction, the Committee accepted the recommendation as contained in paragraph 13 of the Report of the First Committee on Religious Education, 1944 (Annexure I).

15. The following is a summary of the Committee's main conclusions and recommendations :—

(1) The fundamental importance of the spiritual and moral values of life must be recognised in any scheme of education.



(2) Spiritual and moral teachings common to all religions should be an integral part of the curriculum and provision of facilities for instruction therein should be a responsibility of the State.

(3) An "agreed" syllabus incorporating the spiritual and moral teachings common to all religions should be formulated.

(4) In every school there will be every day a short period for meditation before the work of the day begins. The school should be assembled together for this period.

(5) Teaching in accordance with the fundamental tenets of different religions should primarily be the charge of the home or the community; but provision for this may be made in State schools by the community concerned, if there is a sufficient demand on the part of parents and guardians. Expenditure incurred on this account shall not be met from public funds.

(6) If the alternative mentioned in (5) is availed of, the teachers employed for the purpose will conform to the minimum requirements regarding the qualifications and conditions of service for the other teachers employed in the institution.

(7) The Central Advisory Board of Education be requested to set up a committee to investigate the best means of implementing the foregoing recommendations in respect of religious instruction at the various stages of education in State-provided, State-aided and recognised but not aided institutions.

(8) Recommendations in regard to minimum qualifications, training and other conditions of service as contained in paragraph 13 of the Report of the first Committee may be accepted.

*Note by Khan Bahadur Shah Alam Khan, Director of Public Instruction, N. W. F. P.*

I was a member of this Committee which met in Delhi on November with only Dr. Chandrashakaran dissenting were that religious education should form an integral part of the post-war education and should be financed out of State Funds. The present Committee arrived at entirely different conclusions. I believe that dissensions in this country between communities are due to a very large extent to economic reasons. It will be wrong in my opinion to impute these differences to religion. The basic principles of all religions so far as I am aware are peace, respect for others rights and fellow feeling. Religion has unfortunately been exploited for their own ends by men with narrow and selfish motives and I strongly believe that it should be the duty of the State to educate the people on useful lines so far as secular education is concerned and on correct (nationally) lines so far as religion is concerned. A Hindu, a Sikh, a Muslim, a Buddhist, a Christian and a Parsi should be permitted to remain a good Hindu, a good Sikh, a good Muslim, a good Buddhist, a good Christian and a good Parsi religiously which means that in his dealings with others he must be considerate and just. If we leave the teaching of fundamental tenets of different religions to different religious denominations, the result will be as it has so far been that our future generation would be bad Hindus, bad Sikhs, bad Muslims, bad Christians, bad Buddhists and bad Parsis.

In the N. W. F. Province religious education is being imparted in all Primary, Middle and High schools to all Muslim, Sikh and Hindu children. The cost is being met mainly by private subscriptions but partly from State Funds. The Hindus and the Sikhs who are in a minority demand that their children should receive religious education and they willingly allow themselves to be taxed. The Muslims are also doing the same. There seems to be no reason why this arrangement in this Province should be disturbed.

I should also add that in the agencies and tribal areas *mulla* teachers are working in very many schools. Their duty is to teach religion in addition to doing some work in the secular line. The salary of these teachers is being paid out of State funds. *Mulla* teachers do not exist in all the schools and there is a keen demand that in every school in the agency and tribal area *mulla* teacher should be appointed.

*Note by Khan Bahadur Dr. M. Hasan, Vice-Chancellor, Dacca University.*

I am sorry that I must differ completely with the recommendations of the Committee which are very different from its earlier recommendations. This was a purely educational question, but I was very sorry to find that it was discussed by the Committee as a political question. It has been recognised by educationists in England and elsewhere that religious education must be an integral part of the general system of education. Dr. Arundale, Headmaster, St. John's Senior School, York, in his book *Religious Education in the Senior School* (1944) says that religious education must be imparted in schools if the world is to be saved from Totalitarianism and made safe for democracy. "Christian teaching must permeate every subject of the curriculum and be operative every moment of the school day." Professor C. E. M. Joad, who is one of the profoundest modern thinkers, discusses in his recent book *About Education* the question of religious education in general and denominational schools and says that the "right solution..... is that all schools should come under the same State code—that is, indeed, already entailed in the abolition of the two ladders..... with the result that the distinction between denominational and undenominational schools would disappear. In every school a period should be set aside—one hour or, it may be, two or even three a week..... for religious teaching." It is not necessary to quote more opinions to show that it is fully recognised now that it is the duty of all schools to provide religious education in schools. In the Committee it was said that the political trouble and the differences between Indian communities are due to religion or religious education. I am not a politician and I do not know exactly why there are fundamental differences between different communities in India—even if I have some opinion on this question I would not like to bring in politics in the discussion of a purely educational question. But it was pointed out by another member of the Committee that troubles in India and differences in outlook and ideals are due to the fact that the real and fundamental tenets of the great religions of India have not been taught, generally speaking, by men who are really qualified to impart religious education. Bad and ineffective teaching is always dangerous as it defeats its own purpose : and it is as necessary to have qualified teachers for teaching religious subjects (or religion) as it is to have

qualified teachers in secular subjects. As an English writer says : " Too often methods are used in Religious Instruction which would be condemned if used in any other subject of the curriculum." In India the position is the same, namely, teaching of Religion in an haphazard manner by men who are not qualified or suitable teachers. The Muslim community in India attaches very great importance to religious instruction and refuses to have any education which is " God-less " : that is why it is necessary to maintain separate educational institutions for Muslims. As an educationist I believe that it is harmful and wasteful to have different types of schools in the country (I am not speaking of institutions for special purposes or needs; but ordinary institutions for Muslim children where Religious Instruction is also imparted along with the teaching of secular subjects which are taught in Government schools). Surely, it will be much better to have one type of school for children of all communities. If children of all communities read together and play together then there is much greater chance of real friendship and brotherliness, among them. But before the Muslim parent will agree to send his child to the general school it is necessary to convince him that his child will get proper instruction in the fundamental, basic tenets of his religion along with instruction in secular subjects. If this were to be done then the number of special Muslim schools will gradually and greatly diminish. I discussed this question with Rashtrapati Maulana Abul Kalam Azad and he expressed his definite opinion that it was necessary and prudent to provide basic religious education in all schools, and he was pleased to permit me to quote him. It will be a great mistake, educationally and also politically, to adopt a course of action which will result in the imparting of incomplete and ineffective education in our schools and which will greatly encourage the increase in the number of denominational schools. One non-Muslim member of the committee suggested a formula which did not meet the demand and the standpoint of Muslim members but which left the door open for the settlement of this question which might have been satisfactory to all parties concerned. I am sorry to say that the majority of the members of the committee did not accept this formula but maintained a very uncompromising position. I would appeal to the members of the Central Advisory Board to consider all the practical aspects of this question and the educational needs of India as a whole before deciding, to quote the words of a member of the Committee, that " the Board will have no truck with religious education."

## ANNEXURE I.

**REPORT OF THE FIRST MEETING OF THE RELIGIOUS EDUCATION COMMITTEE OF THE CENTRAL ADVISORY BOARD OF EDUCATION, 1944.**

The Central Advisory Board of Education, at their tenth meeting held at Baroda in January 1944, while considering the Memorandum on Post-War Educational Development, stressed the importance of the question of religious instruction in educational institutions. The training of character at all stages of education has been considered as an integral part of the scheme; the Board felt, however, that the problem required more thorough examination. They were also of opinion that it would be useful to lay down certain general principles for guidance as to the best way in which the entire question of religious education should be approached. They accordingly appointed a Committee with the following, with power to co-opt :—

1. Dr. P. N. Banerjee, M.A., D.Sc., Bar-at-Law, M.L.A.
2. The Right Rev. G. D. Barne, C.I.E., O.B.E., M.A., V.D., Bishop of Lahore.
3. The Hon'ble Pir Ilahi Baksh Nawazali, Minister of Education, Sind.
4. Mrs. Renuka Ray, B.Sc. Econ. (London), M.L.A.
5. John Sargent, Esquire, C.I.E., M.A., Educational Adviser to the Government of India.
6. Khan Bahadur Shah Alam Khan, M.A., LL.B., Director of Public Instruction, N.W.F.P.
7. The Hon'ble Mr. Tamizuddin Khan, Minister for Education, Bengal.
8. Sardar Bahadur Sardar Ujjal Singh, M.A., M.L.A. (Punjab).

The following were co-opted as additional members :—

1. Dr. Amarnatha Jha, Vice-Chancellor, Allahabad University.
2. Rajyyasevappravina Dr. C. V. Chandrasekharan, M.A. (Oxon.), D.Litt., F.R.H.S.
3. Dr. Sir Ziauddin Ahmad, C.I.E., M.A., Ph.D., D.Sc., M.L.A., Vice-Chancellor, Aligarh Muslim University.

2. The Committee as finally constituted met at New Delhi on the 27th and 28th November 1944, under the Chairmanship of the Right Rev. G. D. Barne, Bishop of Lahore. The following members were present :—

1. Right Rev. G. D. Barne.
2. Dr. C. V. Chandrasekharan.
3. John Sargent, Esquire.
4. Khan Bahadur Shah Alam Khan.
5. Tamizuddin Khan, Esquire.
6. Sardar Bahadur Sardar Ujjal Singh.
7. Dr. Sir Ziauddin Ahmad.

The following members were unable to attend :—

1. Dr. Amarnatha Jha.
2. Dr. P. N. Banerjee.
3. Pir Ilahi Baksh Nawazali.
4. Mrs. Renuka Ray.

3. The Agenda and other connected papers circulated to the members of the Committee are set out in the Annexures.

4. The following papers were laid down on the table :—

1. Report of the Central Advisory Board of Education on Post-War Educational Development in India.

2. The Education Bill, England and Wales (December, 1943)..

3. Religious Instruction in Scotland—an article from the Education Year Book of 1940.

4. A summary of the position in regard to religious instruction in educational institutions in the Provinces (Annexure V)

5. In opening the proceedings, the Chairman referred to two \*extracts from the Reports of the Women's Education Committees of the Central Advisory Board of Education, 1936 and 1937, on the subject of religious instruction and called the attention of the member to the fact that the question of religious education had on several occasions in the past been brought to the notice of the Board. The Committee proceeded to consider the question of the desirability of making provision for religious instruction in educational institutions, whether maintained or aided by public funds. It was pointed out that this question was bound up with the larger question whether the home and the community or the school or both should accept responsibility for imparting religious instruction to children. In recent years there has been a change in the attitude of public opinion on this subject and many now feel that religious instructions should form a necessary part of school teaching. Some members of the Committee were of opinion that in India also with the introduction of compulsory education religious instruction could no longer be left solely in the hands of parents and guardians or the communities concerned. Compulsory attendance would leave children with insufficient time out of school for receiving adequate instruction in religion. They also stressed the fact that the poverty and ignorance of many parents would not make it possible for many homes to provide the right type of religious education. Other members on the other hand urged that the existing differences among religious bodies and the separatist tendencies of various communities would complicate the provision of facilities for religious instruction in public institutions to an extent that would prevent any such provision yielding the return which should be expected. The point was also made that as religion cannot be taught and can only be transmitted through personal influence; all that a school could be expected to do is to endeavour to create the requisite moral and religious atmosphere. Finally the Committee, with Dr. Chandrasekharan dissenting, agreed that it was desirable to make provision for specific religious instruction in educational institutions.

6. The allied question of whether religious instruction should form an integral part of the approved courses of studies and be provided for in the regular time-table, is so closely interlinked with whether it is given in accordance with an 'agreed' syllabus or not that consideration of the former must be dependant on a definite decision in regard to the latter issue.

While there was a consensus of opinion that in theory it would be desirable to have an 'agreed' syllabus incorporating ethical and moral principles common to all religions, doubts were expressed as to its practicability in the present circumstances of the country. It was apprehended that such a syllabus would fail to satisfy present communal demands since ethical and moral principles divorced from dogmatic theology would not be sufficient in the opinion of many parents who would feel that such instruction would fail to bring home to their children the individuality and significance of a particular religious system in which they believe. The Committee were, however, agreed that a common prayer, or more accurately, common act of devotion was desirable and could be adopted in schools without serious difficulty. The majority were further of opinion that the regular courses in religion should include teaching in accordance with the tenets of different religious denominations.

7. The Committee then gave careful consideration to the question whether religious instruction should form an integral part of the curriculum and time-table, and the majority were of opinion that it should do so, subject of course to the provision of a 'conscience clause' to satisfy parents who were opposed to religious instruction in schools in any form. Dr. Chandrasekharan objected to religious instruction being made an integral part of the approved courses of studies unless it were restricted to ethical and moral principles common to all

\* These were later placed on table for reference by members (Annexure B).

religions. Referring to the recommendations of the Women's Education Committees, 1936-37, he reminded the members that in taking these decisions mentioned above they were not only going back on the previous policy of the Board but were also in conflict with the spirit of most existing provincial education codes, in this connection. While not averse to changes in policy in fact it is essential in a matter of this importance to make sure that such changes were in the right direction.

8. With regard to the specific provision of religious instruction in the time-table, the Committee were of opinion that it should not be confined to the beginning or end of the school day, as used to be the practice in England but should be spread out to such an extent as might be found necessary to facilitate such instruction being given to those who desire it by teachers who were trained experts in the subject. The practice of each class-teacher taking his own class in the same period in the time-table, irrespective of whether he was competent and willing to impart religious instruction or not was detrimental to the efficient teaching of the subject: the new English Education Act makes definite provision for the appointment of 'reserved' teachers who would be specially entrusted with this subject. Similar provisions, it was agreed, should be made for religious teaching in Indian schools.

9. In considering the arrangements that should be made for the exemption of those pupils whose parents do not wish them to receive religious instruction, the Committee assumed that a compulsory education act would require a pupil to attend school for the full time during which it was opened, so that although a pupil could be withdrawn from the period in which religion was taught, he could not be permitted to be withdrawn from the school. Arrangements to ensure that such pupils usefully employed this period within the school should be made by the school authorities. The Committee did not arrive at any definite conclusion as to fixing the minimum number of pupils belonging to any one denomination, for whom the appointment of a separate teacher could be justified, and finally agreed that the matter could be left to the discretion of the educational authorities concerned.

10. The Committee then proceeded to consider whether expenses incurred in providing religious instruction or any part thereof whether on maintained or aided schools should be met from public funds. Some members held the view that once it is agreed that religious instruction should form an integral part of the curriculum and the time-table, it necessarily follows that the cost of it like that of other subjects should be defrayed from public funds. Against this it was argued that since there was to be no 'agreed syllabus' in India people may reasonably raise strong objection against paying for instruction in the dogmas of a religion for which they feel little enthusiasm. The Committee also felt that in the unfortunate absence of certain members, it was not sufficiently representative of the various denominations and that a complicated issue like the one under discussion should therefore be deferred till more representative opinion could be had on it. The Committee, therefore agreed that the question should be referred to the Central Advisory Board at its next general meeting.

11. With a view to implementing effectively the recommendations set out above, the Committee stress the desirability of having expert teachers for the purpose of giving religious instructions, which as already pointed out will involve the necessity of distributing the periods for religious instruction throughout the school day.

The Committee felt that religion should not be an examination subject.

12. While they agreed that religious instruction should be a regular part of the courses in Basic (Primary and Middle) and High School, the Committee

did not consider it advisable to make any specific suggestions regarding the teaching of religion in Universities and other institutions of higher education like Teachers' Training College or Technical Institutions of University Standard. Where there is a demand for instruction in theology, proper facilities should be provided. In regard to the question of the inspection of religious instruction, the Committee felt that this would depend on whether expenditure on religious education should be a charge on public funds or not. If the decision is in the affirmative, there would naturally be regular state inspections as in the case of other subjects of the curriculum. If it was decided that the denominations concerned should finance instruction in religion, then it would follow that its supervision as well should be arranged by them.

The Committee were of opinion that all reasonable requirements would be met if about two hours per week were devoted to religious instruction.

13. Finally, the Committee considered the question of minimum qualifications, training, and other conditions of service for religious instructors. It was generally agreed that teachers of religion should be expected to possess the same minimum academic qualifications as teachers in other subjects. It was pointed out that the minimum requirement of matriculation for Basic (Primary and Middle) school teachers and a graduate degree for High School teachers should not be lowered for two main reasons. In the first place, it was not desirable that teachers of religion should be less well educated or otherwise inferior in status to teachers of other subjects. In fact it was most important, particularly for the sake of religious education, that the prestige of the teachers should be maintained. Secondly, if lower standards were permitted in the case of teachers of religious subjects people with inferior qualifications would attempt to make 'religion' the back-door by which to enter the teaching profession. This was again undesirable both from the viewpoint of the profession and of religious instruction.

The Committee with the exception of Mr. Tamizuddin Khan agreed that matriculation or its equivalent and a training course should be the minimum qualification of a religious instructor in Basic (Primary & Middle) Schools. For this purpose the 'Maulvi' or 'Buddhamani' plus Matriculation English in the Punjab and the 'Madrasah' Certificate plus English of Matriculation standard in Bengal would be considered on a par with the ordinary matriculation.

Similarly, a degree or its equivalent plus the requisite training should be considered adequate for religious instructors in High Schools and other institutions of higher education. The period of training, it was agreed, for a religious instructor should be the same as for ordinary teachers.

14. The following is a summary of the Committee's main conclusions and recommendations :—

(1) It is desirable to make provision for religious instruction in educational institutions (Dr. Chandrasekharan dissents).

(2) Religious instruction should form an integral part of the approved courses of study and should be provided for in the regular time-table with the provision of a 'conscience clause' to meet the requirements of those parents who do not desire their children to undergo religious instruction. (Dr. Chandrasekharan dissents).

(3) Religious instruction should not be restricted to ethical and moral teachings common to all religions but should also include teaching in accordance with the tenets of different religions and denominations, (Dr. Chandrasekharan dissents). Fundamental, moral and ethical principles should be included and emphasised as far as possible.

(4) A common act of devotion in which all communities could participate, should be introduced in educational institutions.

(5) The School authorities would be responsible for making alternative provision for pupils whose parents object to religious instructions in schools.

(6) The question, whether expenses incurred in providing religious instruction in maintained or aided schools should be met from public funds, should be put up to the Central Advisory Board at its next annual meeting for a decision.

(7) Religious instruction should be entrusted to teachers trained and expert in the subject.

(8) The period for religious instruction should not be confined to the beginning or end of the school day, but should be spread throughout the time-table. The time devoted to the teaching of religion should be about two hours a week.

(9) Religion should not be treated as an examination subject.

(10) Religious instructions in Universities and other institutions of higher learning should be optional.

(11) Religious instructors should be required to possess the same minimum academic qualifications as teachers of other subjects, i.e., matriculation or its equivalent plus a training diploma for Basic (Primary and Middle) Schools and a degree or its equivalent plus training for High School and institutions of higher education (Mr. Tamizuddin Khan dissents).

(12) The period of training for the religious instructors should be the same as for the ordinary teachers.

## ANNEXURE (I).

### AGENDA.

1. To consider whether it is desirable to make provision for religious instruction in educational institutions, maintained or aided out of public funds; and if so to consider whether it should form an integral part of the approved courses of studies and be provided for in the regular time-table.

2. In the light of the decision on item 1 to consider whether the content of religious instruction in schools and colleges (maintained, aided or recognised but not aided)—

(i) should be restricted to ethical and moral teachings acceptable to all religious systems, i.e., an agreed syllabus; or

(ii) should also include teaching in accordance with the tenets of different communities and denominations.

3. To consider what arrangements should be made in all institutions where religious instructions is given for the exemption of those pupils and students whose parents do not wish them to receive such instruction.

4. To consider if expenses incurred in providing religious instruction or any part thereof, should be met from public funds.

5. In the light of the previous decisions, to consider the best means of implementing them in—

(i) Basic (Primary and Middle) Schools (a) State provided (b) State aided (c) Recognised but not aided.

(ii) High Schools (a) State provided (b) State aided (c) Recognised but not aided.



(iii) Educational institutions at higher stages, e.g., Universities, Technical Institutions, Institutions for Training Teachers (a) State provided (b) State aided (c) Recognised but not aided.

6. To consider the minimum qualification, training and other conditions of service for religious instructors in :—

(i) Basic Schools (Primary and Middle).

(ii) High Schools.

(iii) Higher Educational Institutions.

7. To consider any other matter that may be raised with the consent of the Chairman.

## ANNEXURE (2).

### A NOTE ON THE POLICY IN REGARD TO RELIGIOUS INSTRUCTION IN SCHOOLS AND COLLEGES IN INDIA.

Religious neutrality in administration formed and continuous to form the basis of all policy in education also.

#### 2. Despatch of 1854.

(i) *Private Schools*.—The system of grants-in-aid was based on an entire abstinence from interference with the religious instruction imparted in the schools assisted.

(ii) *Govt. Schools*.—These were for the benefit of the whole population and it was therefore indispensable that the education conveyed in them should be secular. But it did not forbid explanations voluntarily sought by pupils on Christianity, provided it was given out of school hours and no notice was taken of it by Government Inspectors.

3. *Education Commission, 1882-83*.—Rules already applicable to the Govt. schools were applied to institutions wholly managed by municipalities and local bodies, the recommendation of the Commission having had special reference to Primary Schools. The Commission did not agree that in Govt. Colleges teachers of prevalent forms of religion should be employed or such teachers should be given admission to the institutions.

In 1887 in connection with the recommendations of the Commission, Govt. of India hoped that the number of aided schools in which religious instruction was given would increase and that even in public schools such instruction could be effected out of school hours and in accordance with established principles.

4. *Resolution of 1904*.—Reiterated the policy of 1854. Took note of opinions expressed to the effect that the secular instruction imparted in Govt. institutions stimulated tendencies unfavourable to discipline, etc., and sought their remedy in carefully selecting and training teachers instituting hostels and selecting proper text-books, etc.

5. Slight relaxations had also been sanctioned in certain areas. For example, in the U. P. religious instruction within school hours was permitted if parents desired it. Punjab permitted such instruction within the school premises on certain conditions. In 1909 the Govt. of India sanctioned the introduction of religious instruction in Govt. schools in Burma provided no differentiation was made in favour of the Buddhist religion and on certain other conditions. In Sind in 1918 religious teaching which had been in existence for some years was continued on a voluntary basis and the principle of remuneration for the Mulla who imparted such instruction was accepted.

6. The position, therefore, was that the possibility of imparting religious instruction out of school hours on certain conditions was already recognised and it had been possible to pursue a still bolder policy in the case of publicly managed schools in localities where the bulk of the population professed a single creed.

The conditions imposed related to the non-compulsion of any regular teacher to give instruction in religion and the meeting of any part of the extra expenditure from school funds. Public ceremonies, festivals and acts of worship on school premises were forbidden. On the whole, the general impression was that Govt. viewed at least without enthusiasm the practice of giving religious instruction in school and colleges.

7. 1921 *Circular to Provinces*.—It emphasised the policy of strict religious neutrality of Govt. and the principle that Govt. schools ought not to be used as a means of fostering any one religion at the expense of others. The Govt. however, removed the following restriction which were, or were believed to, be in force, viz., against :—

- (a) the utilisation of school premises for religious teaching or simple prayers ;
- (b) the utilisation of teachers of the institutions for such instruction, etc., where they voluntarily undertake the work ;
- (c) making religious teaching or observance compulsory for the boys whose parents or guardians have expressed a wish that this should be done ;
- (d) deducting the time spent by any boy on religious teaching or observance from the prescribed curriculum period, preferably at the beginning or the end of the school day.

8. Since 1921 "Education" is a Provincial transferred subject and Ministries have been at liberty to make any arrangements they liked in the matter of religious education. The present position may be described however as practically the same as in 1921—private schools being able to give religious instructions subject to the "conscience clause" and the non-compulsion of a member of the regular staff to impart the instruction. So far as publicly managed schools are concerned, religious instruction may be given if there is a formulated demand from parents, subject to the conditions described above in respect of private schools. Certain provinces have imposed restrictions on—

- (i) use of a regular teacher of the school for religious teaching ;
- (ii) the charges for the teaching being met from school funds ;
- (iii) Inspectors taking any notice of the instruction.

Punjab has laid down that the teaching should be out of school hours.

### ANNEXURE (3).

#### RELIGIOUS INSTRUCTION IN EDUCATIONAL INSTITUTIONS IN ENGLAND PAST AND PRESENT.

##### *The 1870 Education Act—*

*Conscience Clause*.—Any scholar may be withdrawn by his parents from religious observance or instruction without forfeiting any of the other benefits of the school.

*Time-table Clause*.—The time for religious instructions must be fixed either at the beginning or at the end of the school session. This was intended to enable parents to withdraw their children from religious instructions without interference with their education in secular subjects.

*Couper-Temple Clause*.—"No religious catechism or religious formulary which is distinctive of any particular denomination shall be taught in the school"—This applied only to Council or "Provided" Schools. This Clause did not exclude doctrinal exposition of the Bible and was a compromise between absolute secularism and denominationalism.

Government Inspectors were not to include the subject in their inquiries or examinations.

To remove the risk of any child being refused admission to the only school in an area on the ground of the child not participating in religious classes, it was laid down that "it shall not be required as a condition of any child being admitted into or continuing in a school, that he shall attend or abstain from attending any Sunday school or any place of religious worship or that he shall attend religious observance or any instruction in religious subjects in the school or elsewhere, from which observance or instruction he may be withdrawn by his parent."

Attendance was not to be compelled on a day which had been set apart for religious observance by the religious section to which the parent belonged.

*The 1902 Education Act.*—Ensured some popular control over "voluntary" school by making \*L.E.A.'s responsible for maintaining and keeping efficient all public elementary schools. The managers of voluntary schools were to be appointed to the extent of two-thirds by the Board of Education having regard to the Trusts and usage, the remaining one-third being appointed by Local authorities. The Managers were responsible for "religious instruction" which was to be in accordance with the provisions of the Trust Deed, if any.

A bye-law issued under the 1902 Act known as Anson Bye-Law laid down that "the time during which every child shall attend school shall be the whole time for which the school selected shall be open for children of a similar age.... Where the parent has notified to the managers in writing his intention to withdraw the child from instruction in religious subjects, such time shall be the whole time for which the school selected shall be open for secular instruction only."

The dual control established over "voluntary" schools gave rise to controversies over the question of giving rates collected from all denominations to institutions belonging to particular denominations. Attempts at a compromise were continually discussed.

*The 1918 Education Act.*—The Act provided "Where there are two or more public elementary schools not provided by the \*L.E.A. of the same denominational character in the same locality, the \*L.E.A., if they consider that it is expedient for the purpose of educational efficiency and economy, may, with the approval of the Board of Education, give directions for the distribution of pupils in those schools according to the age, sex or attainments and otherwise with respect to the organisation of the schools."

*The 1921 Act.*—This was a consolidating Act. This stated *inter-alia* that the Anson Bye-Law issued after the 1902 Act, if adopted by any local education authority would have the force of law. The bye-law, with slight variation, is in force. The controversies over religious instruction have somewhat subsided in the last fifteen years and the Churches realised that the points of doctrine on which they differed were not so material as the points on which they agree and in many areas "Agreed Syllabuses" came to be used.

*The 1936 Education Act.*—This laid down that it may be a term of the agreement of the local authority to make a building grant to voluntary schools; that in such aided schools the managers shall provide religious instruction on the lines of the agreed syllabuses such as the pupils would receive in a council school, for those whose parents wish them to be withdrawn from the denominational religious instruction normally given in the school. Further, such "agreed syllabus" instruction must be provided by the managers if the parents who desire it cannot with reasonable convenience cause their children to attend a "provided" school. If the managers refused to provide undenominational (or "agreed syllabus") instruction then the local authority may itself provide such instruction in the school.

The condition for absence from school were liberalised to include occasions when—

(1) the parent desires the child to receive religious instruction of a kind not given in the school; and

(2) the local authority cannot with reasonable convenience cause them to attend a public elementary school where such instruction is given.

The local education authority have no power to provide denominational instruction in any school, nor have they power as an authority to make arrangements for denominational instruction to be given to pupils in council schools elsewhere than in school.

There has been no variation of the Cowper-Temple Clause of the 1870 Act by any subsequent Act.

*Religious Education in institutions of Higher Education in England.*

Before 1871 restrictions applied to the admission of Roman Catholics and Protestant Dissenters to Oxford and Cambridge and similar restrictions applied to the University of Durham when it was founded. In 1871, a bill abolishing religious tests was passed. The Act provided that persons taking lay academical or collegiate offices should not be required to subscribe to any formulary of faith, or to conform to any religious observance, or to attend or abstain from attending any form of public worship or to belong to any specified Church or sect or denomination. The Act did not affect Divinity degrees, nor did it interfere with any lawfully established system of religious instruction, worship and discipline and the Governing Bodies of the Colleges were to provide sufficient religious instruction for the students in residence belonging to the Established Church. But there was the "Conscience Clause" for those who objected to attending. The 1902 Act, permitted L.E.A.'s to aid institutions for higher education but left the persons having control of these institutions free to decide what form if any, of religious instruction or observance should be given or practised therein. Schools, colleges and hostels provided by the local authorities could not exclude on the ground of religious belief any pupil and such pupil could not be placed in any inferior position on that account. The difference between a public elementary school and such schools for higher education is that the "right of entry" of denominational teachers was permitted in the latter. But as in the case of elementary schools, the L.E.A. cannot provide religious education of a denominational kind in any institution it provides nor can it as an authority make arrangements for such denominational religious instruction to be given elsewhere.

*Proposals in the Education Bill (Dec. 1943).*

The changes proposed in the Education Bill recently introduced in Parliament are as follows :—

(Extracts from Explanatory Memorandum of the President of the Board of Education).

*"Religious Education (Classes\* 24—28).*

23. In all primary and secondary schools the school day will begin with a corporate act of worship and religious instruction will be given [Clause 24 (1)]. This instruction may be given at any time. The provision in the existing Act restricting it, in the case of elementary schools, to the beginning and end of the school session will no longer apply.

24. In county schools the instruction will be in accordance with an agreed syllabus (Clause 25), drawn up by representatives of the Established Church (except in Wales and Monmouthshire) and other religious denominations, the teachers and the local education authority, under the procedure prescribed.

\* Clauses of the Education Bill

Neither the corporate act of worship nor the religious instruction required to be given will include any catechism or formulary distinctive of any particular religious denomination (Clause 25). Parents who wish their children to receive denominational religious instruction will be able to withdraw them for that purpose. It will also be open to parents to withdraw, their children entirely from religious observance and instruction [Clause 24 (3) and (4)].

25. In the case of some county secondary schools, situated in the open country in order to serve the needs of a number of villages, there may be no building reasonably accessible to which the children can be withdrawn for denominational instruction. In such cases the authority will be required, unless in their view there are special circumstances which would make it unreasonable to do so, to provide facilities for the denominational instruction to be given on the school premises. It will be for the denomination concerned to provide the teacher and they will also be responsible for meeting the cost of the instruction (Clause 25 proviso).

26. In controlled schools the religious instruction will be in accordance with an agreed syllabus, but, as already noted, denominational instructions will be available for not more than two periods a week for those children whose parents desire them to receive it [Clause 26 (1)].

27. In aided and special agreement schools the religious instruction will be in accordance with the trust deed or previous practice, and will be under the control of the managers or governors [Clause 27 (1)].

28. Three principal modifications of the White Paper proposals have been made in the Bill; these should help to relieve certain anxieties which have been expressed.

(i) The proviso to Clause 27(1) provides that in aided schools and special agreement schools syllabus instruction will be available for those children whose parents desire it, if they cannot reasonably attend a school where it is ordinarily given. Where the managers or governors are unwilling to make the necessary arrangements the authority will be required to do so. This provision should be especially valuable where an aided school is situated in what is known as a single school area.

(ii) Anxiety has been expressed about the teaching of denominational instruction in the smaller controlled schools where the total staff is no more than two and where Clause 26(2) does not allow the appointment of reserved teachers. To allay this anxiety it should be made clear that in such cases the denominational instruction may be given by persons who are acceptable to the foundation managers, e.g., local clergy or lay workers. Moreover, no prohibition is placed on members of the ordinary teaching staff, who volunteer to do so, giving the instruction.

(iii) The proposal described in paragraph 21 (i) above to make the 50 per cent. grant available towards the cost of transferring an auxiliary school to new premises, or of substituting new premises for those of one or more existing auxiliary schools, should be of great assistance to the denominations in dealing with the position created by large-scale movements of population as a result of slum clearance or other action on the part of a planning authority."

[A few copies of the Education Bill, England (Dec. 1943) were placed on the table of the Committee room].

#### ANNEXURE (4).

##### REGULATIONS IN THE PROVINCIAL CODES OF REGULATIONS FOR EUROPEAN SCHOOLS GOVERNING RELIGIOUS INSTRUCTION.

As far as I know there has always been a Code of Regulations for European Schools separate to that for Indian Schools. Before the inception of the Montagu-Chelmsford Reforms in 1920 when Education as a whole was a

Central Subject, the Government of India had just one Code for European Schools in all Provinces. As a result of the Reforms Education became a Provincial Subject, and each Province took the Government of India Code and modified it where they thought this was necessary. The following regulations regarding religious instruction in European Schools, copied from the United Provinces' Code, have been retained with, in some Codes, minor changes in wording by all Provinces, except Bombay Presidency, Sind and Bengal.

"8. Every school aided by Government in any form whatever under the provisions of this Code shall be conducted in accordance with the following regulations :—

(a) It shall not be required, as a condition of any child being admitted into a continuing in the school as a \*day scholar, that he shall attend or abstain from attending any Sunday School or any place of religious worship ; or that he shall attend any religious observance or any instruction in religious subjects in the school or elsewhere, from which observance or instruction he may be withdrawn by his parent ; or that he shall, if withdrawn by his parent, attend the school on any day exclusively set apart for religious observance by the religious body to which his parent belongs.

(b) The time or times during which any religious observance is practised or instruction in religious subjects is given at any meeting of the school, shall be either at the beginning or at the end, or at the beginning and the end of such meeting, and shall be inserted in a time-table to be kept permanently and conspicuously hung up in every school room ; and any \*day scholar may be withdrawn by his parent from such observance or instruction without forfeiting any of the other benefits of the school.

(c) The school shall be open at all times and in all its departments to the Inspector, but it shall be no part of his duties to enquire into any instruction in religious subjects given at such school, or to examine any scholar therein in religious knowledge, or in any religious subjects or book.

9. No grant is made (a) on account of instruction in religious subjects, etc., etc.,".

2. Bombay Presidency and Sind have retained 8(c) and 9(a) above and omitted 8(a) and (b), while Bengal has retained all except 8(b).

C. W. M. SADIKIR.

*Secretary to the Inter-Provincial Board  
for Anglo-Indian and European Education.*

#### ANNEXURE (5).

RELIGIOUS INSTRUCTION IN EDUCATIONAL INSTITUTIONS IN THE PROVINCES—RULES  
PRESCRIBED IN THE EDUCATIONAL CODES.

#### ASSAM.

#### PROVINCIAL CODE.

#### *Section 74—Religious instruction in Muhammadan Hostels.*

1. The Superintendents of Hostels will be expected to influence the boys under their charge to the daily performance of *namaz*. But no compulsion must be exercised. A room in the hostel should, if possible, be set apart for the purpose.

2. Prayer rooms may be provided in Government hostels by private liberality, the contributions being handed over to Government for disposal.

3. Prayer rooms constructed as in (2) above will form part of the hostel building and will belong to Government, the contributors or the general public acquiring no right or interest in them.

\* The Punjab and Madras Presidency have substituted 'pupil' for 'day-scholar'.

## BENGAL.

## BENGAL EDUCATION CODE.

*Chapter V.—Schools for general instruction—Section I—General.*

*Art. 15.—Moral conditions and instruction in schools.*—The best safeguard against immorality in schools is to encourage athletics and other healthy tastes and occupations and to instil into the minds of the pupils a reverence for religion. Private talks to boys whose conduct may have laid them open to suspicion may be of use in some cases. Moral instruction should form a definite objective in every school, but it should in no way affect the social or religious ideas of the students generally. It should be impressed upon them that the components of a high character are truthfulness in word or deed, self-control and unselfishness, respect to superiors and reverence for elders, tenderness to animals and compassion for the poor, obedience and diligence, and habits of order and punctuality. For the purpose of inculcating these characteristics in the pupils, a certain proportion of the reading lessons in Vernacular and English readers should consist of suitable biographical selections drawn from the lives of Hindu, Muhammadan and Christian worthies, instead of being confined to one section of the community; school libraries should have books of this kind which the students should be encouraged to read, and teachers should furnish themselves with as many tales and anecdotes bearing on these characteristics as possible, from ancient or current history or from actual every-day life, and use them whenever an opportunity offers itself. But example is more effectual than precept and a teacher who is himself unpunctual, or who is not highly respected for his character, cannot expect that his teaching about truth, punctuality, or any other virtue will attain much success. The Department has, therefore, always expected, and will continue to expect, its teachers to set the example of a high character before the eyes of the pupils under them and to realize the great responsibility which rests upon them in regard to the moral training of the children committed to their charge.

*Art. 16. Religious instruction in schools.*—An embargo was until 1921 placed on the introduction of religious instruction in public-managed schools. In that year, the Government of India made an announcement which, however, they emphasised, was not to be regarded as of a mandatory nature nor as one binding the Ministries of Education to a definite line of action. They sought rather to remove restrictions which were possibly regarded as hampering the freedom of Local Government in this respect, while leaving those Governments free to adopt such line of action as they might think fit. The announcement of the Government of India was to the effect that there would be no objection in publicly managed schools and colleges to—

- (a) the utilization of school premises for religious teaching or simple prayer;
- (b) the utilization of teachers of the institutions for such instruction, etc., where they voluntarily undertake the work;
- (c) making religious teaching or observances compulsory for the boys whose parents or guardians have expressed a wish that this should be done;
- (d) deducting the time spent by any boy on religious teaching or observances from the period prescribed in the curriculum, preferably at the beginning or at the end of the school day.

*Art. 17.*—In Bengal the question of religious instruction has been intermittently discussed over a period of many years. Committees on the subject have sat both in Eastern Bengal, in Western Bengal and in the new province of Bengal, and their deliberations seem to show that it is well-nigh impossible to decide on any system of religious education which will be acceptable to

Hindus of all castes and creeds. Religious instruction is provided in Maktabas and Madrasahs, and it is also given in Primary schools where a book of stories, including moral and popular stories, is prescribed for home reading and occasional use in classes III and IV. Beyond this, the policy which the Local Government have decided to adopt is one of strict neutrality, until there is a formulated demand in the matter from the Legislative Council and the general public.

## BIHAR.

### ARTICLES FROM BIHAR AND ORISSA EDUCATION CODE.

#### Chapter I—Introductory.

*Art. 7. Functions of different institutions.*—A primary Urdu school is a primary school in which one period a day is devoted to religious instruction on the Islamic system including the reading of Koran.

*Art. 17. Religious neutrality.*—Grants from public funds are given on the principle of strict religious neutrality and no preference is shown to any school on the ground that any particular religious doctrines are taught or are not taught therein.

#### Chapter II—Controlling agencies : Section II—District Board.

*General rules applicable to all classes of schools over which District Board exercise control.*

*Art. 90 (7).*—Any school maintained or aided by, or in receipt of a stipend from a district board together with all its accounts, books and other records, shall at all times be open to inspection and examination by the Commissioner, by the district or sub-divisional officer, by the inspector, by the district inspector, by members of the district and local boards and their education committees and (in the case of primary schools) by the subordinate inspecting agency employed by the department ; and to this end the record and accounts shall be placed and kept in such custody that they shall always be accessible on the visit of any such examining or inspecting officer. *Such inspection shall have no reference to religious instruction but only to secular education.*

*Grant-in-aid schools, i.e., schools under private management receiving grants from a Board.*

*Art. 90 (19).*—In areas where the only school is one in which religious instruction is given, the grant-in-aid will be subject to the condition that such instruction shall not be compulsory for pupils who profess other religions than that in which such instruction is given and whose parents or guardians wish them to be exempted.

#### Chapter V—Schools for general instruction.

*Art. 189. Religious Instruction.*—The orders of Government regarding religious instruction are as follows :—

(1) The question whether religious instruction should or should not be given in Government and aided non-denominational schools, either to the whole school or to any community therein, rests at the discretion of the authority specified below :—

<i>Class of school.</i>	<i>Authority.</i>
Government Schools .. ..	The managing committee or, if there is no such committee, the inspector or inspectress.
Schools directly managed by a local body.	The local body.
Schools aided by Government or local body.	The managing committee.
Stipendiary schools .. ..	The head teacher.



(2) If the authority specified above decides that religious instruction should be given to one community only, the periods during which that instruction is given should be used, in the case of pupils of other communities, for moral instruction, organized games or physical exercise. If religious instruction is not given to any community the time set free may be used for any other subject in the curriculum.

(3) Unaided schools exercise their own discretion as to whether or not to give religious instruction. Denominational schools make their own arrangements for such instruction, but they should afford facilities to pupils of other religions to offer their prayer in mosques or temples.

(4) If religious instruction is given :—

(i) It should be given within school hours for not more than two periods a week, ordinarily by members of the school staff selected by the headmaster, but also, if necessary, by bonorary teachers approved by the headmaster.

(ii) The choice of text-books should be left to the religious teacher except in schools under the control of local bodies : if it is proposed to use text-books or moral or religious instruction in such schools the previous sanction of the local body concerned and of Government is necessary.

(iii) All pupils should be required to attend the religious instruction provided for their particular community unless their parents desire them to be exempted.

(iv) If examinations are held in the subject the school authorities as such should have no concern with them.

(5) Facilities as regards both time and place should be given to the various religious communities for the singing of religious hymns and the saying in congregation of the prayers that fall within school hours.

(Government Resolution Nos. 3268-E, dated the 5th December 1923 ; and 4283-E, dated the 12th December, 1933.)

#### BOMBAY.

#### 1.—GRANT-IN-AID CODE FOR SCHOOLS AND COLLEGES.

##### *Chapter I—General rules for recognition.*

##### *Art. 14—Religious Instruction.*

(A) No recognition will be given to any school or college maintained by a particular religious community which :—

(a) being the only school or college of its class in the locality, and

(b) admitting pupils of other religious communities, makes attendance at instruction in its own religion a condition of the admission of such pupils.

(B) Religious instruction in schools or colleges is allowed under the following conditions :—

(a) School and College premises may be used for religious teaching or simple prayers if well constituted outside bodies offer to make provision for such teaching or prayers either just before or just after hours provided that (i) there is no local objection, (2) the teachers appointed are acceptable to Government or the Local Body concerned, and (3) no ceremonial observances are included. A slightly greater latitude may be allowed in the case of hostels in regard to the last proviso;

(b) The services of a teacher in the service of Government or a local body should not, however, be utilised for imparting religious instruction;

(c) The time spent by any student on religious teaching or observance should not be deducted from the prescribed period of the curriculum which should be fixed on educational considerations alone.

#### II—PRIMARY EDUCATION RULES.

*Art. 72*—Religious instruction, including the teaching of the Koran, may be given in schools managed by a local authority provided that (1) there is no local objection to such instruction, (2) the attendance of pupils is optional and (3) the time devoted to it is not included in the hours of instruction prescribed.

## MADRAS.

## I—ELEMENTARY EDUCATION MANUAL.

*Religious instruction.*—In regard to religious instruction, the Government have accepted the principle that—

(1) Muslim religious instruction should be provided in all institutions under departmental management which are chiefly intended for Muhammadans; and that

(2) local bodies and municipal councils should be at liberty to incur expenditure from their funds on the provision of religious instruction for Muhammadan pupils in schools under their management.

They have ordered that in schools chiefly intended for Muslims, religious instruction may be imparted within school hours, and that in cases where it is not possible for a member of the teaching staff to impart religious instruction; also the services of a teacher who can impart religious as well as secular instruction should be secured in the place of one of the existing members of the staff. In other schools such instruction is to be imparted to Muslim pupils by part-time instructors on a salary not exceeding Rs. 6/- a month or by a regular member of the staff on payment of an allowance of Rs. 4/- a month, no such expenditure being, however, incurred unless the number of Muslim pupils in the school is not less than 25 per cent. of the total strength of the school, subject to a minimum strength of 20.

## II—MADRAS INSTRUCTION CODE.

*Moral Instruction in Elementary Schools.*

According to the recently published scheme of studies for Elementary schools, ability to answer simple questions on the most elementary and essential rules of conduct will be required of pupils who are completing their course in these schools.

Instruction in these rules, where it is not systematically given in connexion with the religious instruction, will be for the most part indirect. Opportunities for impressing the essential truths may be and, it is hoped, will be found in Reading Lessons, History, etc. It is not intended to publish any syllabus for moral instruction still less to prescribe any Text Books on the subject. It will be left to the teacher's discretion to supplement these essentials in accordance with what they consider to be the interests of the school and the pupils. It is also desirable that the main points to be impressed by direct or indirect moral instruction should be summarized and committed to writing in a set of simple and concise rules. The drawing up of these rules will be left to the teachers and managers concerned who will choose the language and regulate the amount of detail with due reference to the age of the pupils and circumstances of each school. Some may put them in the form of a catechism and others in the form of simple homely proverbs. In any case it is important that these written rules should be exposed in each school in a conspicuous place—that the pupils should commit them to memory and that the teachers should frequently illustrate them in the course of the school work by stories, pictures, familiar sayings, etc.

2. It should be the aim of each teacher to see that the children are brought up in habits of cleanliness, punctuality, good manners and language and to impress on them the importance of cheerful obedience to duty—of patience—of consideration and respect for others—of honour and truthfulness in word and act—of temperance, courage and perseverance, of kindness towards all living creatures but especially to weaker than themselves. The need for politeness and respect to elders and superiors should be impressed. The rules should insist on the invariable use of some honorific form of address by pupils when speaking to teachers and on a respectable salute being made when teachers are met by pupils in or out of school. It will be found natural in most cases to base instruction on

the relations of child and parents—and to advance therefrom to the relations of the child to his family—his teacher—his classmates and friends—and society at large as represented by the residents of the locality.

3. Whatever efforts may be made to stimulate the moral sense by instruction whether direct or indirect, it should always be remembered that example is more efficacious than precept and that the tone of the school depends largely on the personal character and conduct of the teachers.

4. With religious teaching the department is in no way concerned and inspecting officers will be asked to be most careful to avoid trespassing in this sphere. There will be no danger of this so long as questions are put by them with the sole aim of testing the pupils' remembrance and understanding of these rules.

At the same time it should be understood that the instruction given above are not intended to encourage the treatment of moral instruction, as a subject separate from religious instruction in schools where the latter kind of teaching is possible. The great truths of religion and morality are common to all mankind and are liable to lose their force when treated in isolation from one another.

#### N. W. F. PROVINCE.

#### N. W. F. P. EDUCATION CODE.

#### *Government and Board Schools.*

Art. 233A. Religious instruction may be given in Government and Board schools on the following conditions :—

(i) The time devoted to such instruction shall not exceed one period daily out of school hours.

(ii) The instruction shall be given by a teacher or teachers selected by the parents who desire such instruction for their children. In Government Schools such instruction shall not be given by a member of the staff.

(iii) No pupil shall be required to attend during the period of religious instruction unless his parents have expressed a wish that he should do so.

(iv) No charge on account of religious instruction shall be paid from public funds. The question of charging fees for such instruction is left entirely to the community desiring it.

*N.B.*—Rule (i) may be interpreted to mean that religious instruction may be imparted within school hours for one period daily, provided always that the school working day is lengthened by the addition of the period given to religious instruction.

Art. 233B. No pupil of a recognised school (Mission girls' schools and Mission colleges included) shall be compelled to attend the class in which religious instruction is given or take part in any religious exercises if the parent or guardian has formally communicated to the school authorities his wish that the pupil should not be so compelled.

A pupil absenting himself from religious instruction or religious exercises under the above paragraph shall suffer no disability on that account.

No pupil shall be refused admission to a recognised school because exemption from attendance at religious exercises or religious instruction is claimed under this clause.

No pupil shall be compelled to attend the school on any day set apart for religious observance by the community or sect to which his parents or guardians belong nor shall he be compelled to attend school on recognised holidays of his religion included in the list of gazetted holidays.

Any representation made by guardians under this rule must be in writing.

## PUNJAB.

## EDUCATION CODE.

## I.—Chapter VII—General Rules.

Art. 218. Religious instruction shall not be given in Government or Board schools except out of school hours, and then only at the express request of the parents or guardians concerned. No teacher employed in a Government or board school shall be required to give such instruction without his consent, and no charge on account of religious instruction shall be paid from public funds.

## II.—Chapter VII—Rules for recognition.

Art. 246. No pupil of a recognized school shall be compelled to attend a class in which religious instruction is given or take part in any religious exercises if the parent or guardian has formally communicated to the school authorities his wish that the pupil should not be so compelled.

A pupil absenting himself from religious instruction or religious exercises under the above para. shall suffer no disability on that account.

No pupil shall be refused admission to a recognized school because exemption from attendance at religious exercises or religious instruction is claimed under this clause.

No pupil shall be compelled to attend the school on any day set apart for religious observance by the community or sect to which his parents or guardians belong, nor shall he be compelled to attend school on recognised holidays of his religion, included in the list of gazetted holidays.

Any representation made by guardians under this rule must be in writing.

## UNITED PROVINCES.

## EDUCATION CODE.

## Chapter IV.—Recognised English Schools and Intermediate Colleges.

Art. 89. Religious instruction may be imparted in Government English Schools and Intermediate Colleges outside the regular hours of secular instruction, subject to the following conditions:—

(a) The head of the institution should set apart two half-hours in the week for religious instruction to boys whose parents wish them to receive it: provided that the parents can agree to the appointment of an instructor, and there is a class room in the school available for the purpose.

(b) The appointment of a religious instructor is subject to the approval of the School Committee. The remuneration of the religious instructor must be arranged by the community desiring to employ him, and the question of paying the cost in whole or in part out of fee for religious instruction is left entirely to the community.

(c) The religious instructor will keep up a register of attendance open to inspection by the head of institution, and may report for punishment boys who play truant.

(d) The community will conduct all examinations in religious knowledge. The results may be communicated to the head of the institution, and may be read out by him at the annual prize-giving, when any prizes which the community may propose to award for proficiency in religious knowledge will be awarded by a representative of the community. Otherwise the head of the institution will have no concern whatever with the progress in religious knowledge of any scholar.

(e) No master on the school or college establishment may be engaged as religious instructor. But the religious instructor will be under the control of the head of the institution.

(f) The community concerned will be responsible for making arrangements which will be agreeable to the general public. The arrangements shall be subject to the approval of the head of the institution.

(g) It is optional with parents to have religious instruction given to their children. Any parent desirous of having a boy instructed in religion will signify his wish in writing to the head of the institution, who will then give the boy permission to attend the class.

Art. 90. (a) Aided educational institutions are at liberty to impart religious instruction, provided that :

(1) no one shall be compelled to attend any religious instruction or observance in a faith other than his own as a condition of the admission into or continuance in an aided educational institution or hostel attached thereto if he, or his parent or guardian, if he is a minor, objects to it and informs the authorities of the institution of his objection in writing.

(2) the time or times during which any religious observance is practised or instruction in religious subjects is given at any meeting of an aided educational institution shall be in the beginning or at the end or at the beginning and end of such meeting.

*Notes* :—Exemption from religious instruction or observance shall take effect from the commencement of a school or college term. Applications for exemption should therefore be made at the commencement of a term. But with the sanction of the Headmaster or Principal, exemption may take effect at any time during the currency of a term.

(b) Unaided English institutions are at liberty to make their own arrangements, but the time devoted to religious instruction should be kept entirely separate from that which is required for secular instruction.

(The rules in para. 90(a) apply also to such vernacular schools as receive aid from Government).

#### ANNEXURE (6).

#### EXTRACT FROM THE REPORT OF THE WOMEN'S EDUCATION COMMITTEE ON PRIMARY EDUCATION OF GIRLS IN INDIA, 1936.

37. *Religious teaching* :—Coming to the place of religious teaching in primary education, there was a general agreement that education without religious teaching was incomplete, but there was considerable divergence of opinion as to how this need should be met. One school of thought believed that there was a lowest common denominator or residuum of moral ideas common to every religion and that these could be taught without offence in all schools. The danger implicit in this form of teaching was that when the common moral principles had been reduced to such an inoffensive level as this they became mere abstractions with no living interest at all, and in any case too tenuous to be comprehended by any small boy or girl. On the other hand the difficulty of introducing any doctrinal teaching in schools where any one community predominated was emphasised. The question was a general one, namely, whether religious teaching is necessary in secular schools and was not connected with any question of having to provide religious instruction for any community in order to attract them to school. There was a feeling that religious instruction to be of any use must be doctrinal instruction. On the other hand, some members wanted general, moral or ethical instruction. It was pointed out that the so-called moral lessons which used to be feature of instruction in high schools in different parts of India have been dropped as empty forms. After further discussion a general resolution on the need to teach basic religious principles was agreed to by all members but opinion was not unanimous about giving definite religious teaching when there was a demand for it, though the majority was in favour of such a course.

IX.—The Committee consider that primary education without teaching the basic principles common to all religions is incomplete.

Further, religious instruction should be permitted in girls' schools within school hours when there is a demand for it.

EXTRACT FROM THE 'REPORT OF THE WOMEN'S EDUCATION COMMITTEE OF THE CENTRAL ADVISORY BOARD OF EDUCATION TO CONSIDER THE CURRICULUM OF GIRLS' PRIMARY SCHOOLS IN INDIA, 1937.'

11. The question of the inclusion of religious instruction in the curriculum of primary schools is one on which agreement is not unanimous, though all agree that an education divorced from religion is sterile. In privately managed schools religious teaching should be permitted but in government and local body schools the difficulties are obvious. The Committee carefully considered the views on religious teaching expressed by the Women's Education Committee on page 11 of their report of 1936 and record their entire agreement with the terms of that Committee's resolution, viz., that primary education without teaching the basic principles common to all religions is incomplete. All agreed however that moral ideas and habits must be developed though there is a difference of opinion whether the teaching should be direct or indirect. Some feel that the every-day school life of the child will provide the teacher with sufficient opportunities for inculcating the fundamental qualities of honesty, truthfulness and brotherliness, while others, feeling that this is insufficient, press for definite instruction by means of lessons and stories drawn from the literature of all religions.

EXTRACT FROM THE 'REPORT OF THE FIRST COMMITTEE OF THE CENTRAL ADVISORY BOARD OF EDUCATION APPOINTED TO CONSIDER THE WARDHA EDUCATION SCHEME, 1938.'

41. *Religious Education.*—The absence of all religious teaching from the curriculum was adversely commented on and this question showed fundamental differences of opinion. On the one hand it was contended that if the State makes education compulsory for all, then the State must make provision for religious education. Muslim members pointed out that religious instruction is an essential part of general education and any scheme of compulsory education which excludes religious instruction will be resented by that community.

42. Dr. Zakir Hussain had already pointed out that the Wardha Scheme makes provision for the teaching of the principles common to all religions in the hope of developing mutual respect and toleration. In Gandhiji's words:—

"We have left out the teaching of religions from the Wardha Scheme of education, because we are afraid that religions, as they are taught and practised today, lead to conflict rather than unity. But on the other hand, I hold that the truths that are common to all religions can and should be taught to all children. These truths cannot be taught through words or through books. The children can learn these truths only through the daily life of the teacher. If the teacher himself lives up to the tenets of truth and justice then alone can the children learn that truth and justice are the basis of all religions."

43. The majority of members felt that religious teaching was best left to the parents or to the communities concerned, but that the State should permit religious instruction to be given in the school building, out of school hours.

After considerable discussion the Committee agreed that the Government should provide facilities for religious teaching, as at present, but was not unanimous whether or not such teaching should be given in or out of school hours. The question of the inclusion of religious instruction in the curriculum is discussed in the Report of the Women's Education Committee of the Central Advisory Board of Education on the curriculum of Girls Primary Schools (1937). The majority of the members are in agreement with the views expressed in para. 11 of that report. Dr. Sir Zia-ud-din Ahmad and Khan Fazl Muhammad Khan, however, desired that religious instruction should be a school subject. The syllabus of studies for Muslim Theology should be prepared by Muslims, taught by Muslims and the State should provide all facilities.

## ANNEXURE II.

### EXTRACT OF EDUCATION ACT, 1944 (ENGLAND AND WALES).

#### *Religious Education in County and Voluntary Schools.*

25. *General provisions as to religious education in county and in voluntary schools.*—(1) Subject to the provisions of this section, the school day in every county school and in every voluntary school shall begin with collective worship on the part of all pupils in attendance at the school, and the arrangements made therefore shall provide for a single act of worship attended by all such pupils unless, in the opinion of the local education authority or, in the case of a voluntary school, of the managers or governors thereof, the school premises are such as to make it impracticable to assemble them for that purpose.

(2) Subject to the provisions of this section, religious instruction shall be given in every county school and in every voluntary school.

(3) It shall not be required, as a condition of any pupil attending any county school or any voluntary school that he shall attend or abstain from attending any Sunday school or any place of religious worship.

(4) If the parent of any pupil in attendance at any county school or any voluntary school requests that he wholly or partly excuse from attendance at religious worship in the school, or from attendance at religious instruction in the school, or from attendance at both religious worship and religious instruction in the school, then, until the request is withdrawn, the pupil shall be excused from such attendance accordingly.

(5) Where any pupil has been wholly or partly excused from attendance at religious worship or instruction in any school in accordance with the provisions of this section, and the local education authority are satisfied:—

(a) that the parent of the pupil desires him to receive religious instruction of a kind which is not provided in the school during the periods during which he is excused from such attendance;

(b) that the pupil cannot with reasonable convenience be sent to another county or voluntary school where religious instruction of the kind desired by the parent is provided; and

(c) that arrangements have been made for him to receive religious instruction during school hours elsewhere, the pupil may be withdrawn from the school during such periods as are reasonably necessary for the purpose of enabling him to receive religious instruction in accordance with the arrangements:

Provided that the pupil shall not be so withdrawn unless the local education authority are satisfied that the arrangements are such as will not interfere with the attendance of the pupil at school on any day except at the beginning or end of the school-session on that day.

(6) No directions shall be given by the local education authority as to the secular instruction to be given to pupils in attendance at a voluntary school so as to interfere with the provision of reasonable facilities for religious instruction in the school during school hours; and no such direction shall be given so as to prevent a pupil from receiving religious instruction in accordance with the provisions of this section during the hours normally set apart for that purpose, unless arrangements are made whereby the pupil shall receive such instruction in the school at some other time.

(7) Where the parent of any pupil who is a boarder at a county school or a voluntary school requests that the pupil be permitted to attend worship in accordance with the tenets of a particular religious denomination on Sundays or other days exclusively set apart for religious observance by the religious body to which his parent belongs, or to receive religious instruction in accordance with such tenets outside school hours, the managers or governors of the school shall make arrangements for affording to the pupil reasonable opportunities for so doing and such arrangements may provide for affording facilities for such worship or instruction on the school premises, so however that such arrangements shall not entail expenditure by the local education authority.

26. *Special provisions as to religious education in county schools.*—Subject as hereinafter provided, the collective worship required by subsection (1) of the last foregoing section shall not, in any county school, be distinctive of any particular religious denomination, and the religious instruction given to any pupils in attendance at a county school in conformity with the requirements of subsection (2) of the said section shall be given in accordance with an agreed syllabus adopted for the school or for those pupils and shall not include any catechism or formulary which is distinctive of any particular religious denomination.

Provided that, where a county secondary school is so situated that arrangements cannot conveniently be made for the withdrawal of pupils from the school in accordance with the provisions of this Act to receive religious instruction elsewhere, then, if the local education authority are satisfied :—

(a) that the parents of pupils in attendance at the school desire them to receive religious instruction in the school in accordance with the tenets of a particular religious denomination; and

(b) that satisfactory arrangements have been made for the provision of such instruction to those pupils in the school, and for securing that the cost of providing such instruction to those pupils in the school will not fall upon the authority;

the authority shall, unless they are satisfied that owing to any special circumstances it would be unreasonable so to do, provide facilities for the carrying out of those arrangements.